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CHRISTIANITY

THE KEY TO THE CHARACTER AND CAREER OF

WASHINGTON.

A Discourse Delivered before the Ladies of the Mt. Vernon Association of the Union, at Pohick Church, Truro Parish, Fairfax County, Virginia, on the Thirtieth Day of May, 1886.

— BY —

PHILIP SLAUGHTER, D.D.,

Historiographer of the Diocese of Virginia.

Svo, Beautifully printed in pica type. 25 cts. per copy.

Bishop Perry of Iowa, Historiographer of the American Church, says, "I have read the admirable and convincing Monograph with the deepest interest, and rejoice that it has been done so thoroughly and so well."

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Many like opinions of eminent men might be added, but these will suffice.

THOMAS WHITTAKER, PUBLISHER,
2 & 3 Bible House, New York.

Christianity the Key

TO THE

Character and Career of Washington.

A DISCOURSE DELIVERED BEFORE THE LADIES

OF THE

MT. VERNON ASSOCIATION OF THE UNION,

AT POHICK CHURCH,

TRURO PARISH, FAIRFAX COUNTY, VIRGINIA.

ON THE

THIRTIETH DAY OF MAY, 1886,

BY

PHILIP SLAUGHTER, D.D.,

HISTORIOGRAPHER OF THE DIOCESE OF VIRGINIA.

NEW YORK :

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DEDICATION.

To the Regent and Vice-Regents of the Mt. Vernon Ladies' Association of the Union :

To rescue from ruin, and to restore to their primitive state, old pictures, churches and other monuments of historic interest, is regarded as a pious office. Men of fortune have deemed it an honor to consecrate their wealth, and men of genius their gifts, to such generous uses. It was reserved for the women of America to conceive and realize the idea of restoring the tomb and home of the Father of his Country, as nearly as may be, to the state in which it was, when his eyes last looked upon it ; and of keeping it in perpetual repair, as a shrine to which, not only his own children, but pilgrims from all lands might come with votive offerings, and rekindle the fading fires of patriotism. A Carolina vestal fanned the first spark into flame at which her sisters of other States lighted torches which passed from hand to hand until the whole horizon was illuminated. As sweet-hearts, wives, and mothers, women rule the world, and nothing could be more fitting than that the Regents of the heart should be Regents of the Home of him who was " First in the hearts of his countrymen," and who owed so much to the mother who gave him the chart and pointed him to the star by which to steer his course in life, and to the wife who beautified and blest his home in manhood, and cheered his chamber of death with her presence, her Bible, and her prayers.

I thank you for the kind appreciation which prompted you to ask for a copy of this Discourse for publication, and, in granting your request. suffer me to say, that I hope that the sacred trust of the care of Mt. Vernon confided to you, and which you will leave as a legacy to be transmitted from heart to heart in the coming generations, will be a more lasting tenure than any entail which could be devised by the learning of the lawyers.

Very respectfully,

Your obedient servant,

P. SLAUGHTER.

POHICK CHURCH.

Our mother church, thou'rt growing old,
A hundred years have round thee rolled;
Thy children greet thee, mother dear,
On this, thy twice-told golden year.

Thou heard'st the Independence gun,
Thou'st seen the form of Washington,
These aisles have echoed to his tread,
Thou'st seen him bow his lordly head
And kneeling on his bended knee
Worship the Holy Trinity.
Thou hast heard his manly voice repeat
Our Creed, our Psalms, our Anthems sweet,
On which as if on eagle's wings,
The soul exulting soars and sings.

DISCOURSE.

Daniel Webster said :

“ America furnished the character of Washington, and if she had done nothing more, she would deserve the respect of mankind.”

James Russell Lowell said :

“ Virginia gave us this imperial man—
—This unblemished gentleman :—
What can we give her back but love and praise ? ”

I trust that I shall not be deemed presumptuous if I add : the Colonial Church gave Washington to Virginia, to America, and to the world ; and if she had done nothing else she would deserve well of the country and of mankind. He was born in her bosom, baptized at her altar, trained in her catechism, worshipped in her courts, and was buried with her offices. She signed him with the sign of the cross, in token that he should not be ashamed of the faith of Christ crucified, but manfully fight under His banner against sin, the world, and the devil, and continue Christ's faithful soldier and servant unto his life's end. By this sign he conquered—not only the independence of his country—but he conquered himself, thus realizing the proverb of Solomon, “ He who ruleth his own spirit, is better than he who taketh a city.” Such a man's character is worthy of study. The theme is a trite one, in the sense of being well-worn. All the Muses have tried their hands upon it. The

historian and the orator have represented him on their pictured pages; artists have painted his portrait in every form and phase; sculptors have carved his image in marble and cast it in bronze, and poets have sung *arma virumque* in all their metres. Many persons will think that there is nothing more to be said. The whole field has been reaped, every bough beaten, and not a sheaf nor an olive is left for the poor who come after the great reapers. This would be true if I proposed to tread in the beaten track. But it is not my intention to recount Washington's weary wanderings in the wilderness, nor to rehearse the dramas of the French War and the American Revolution, "the battles, sieges, fortunes that he passed, and his hair-breadth 'scapes in the imminent deadly breach." It is enough to say, in the words of Chief Justice Marshall, that he did more than any other man, and as much as any one man could do, to achieve our independence. Nor shall I attempt to expound the Constitution, over whose making he presided as master-workman—a Constitution so contrived as to crown the pillars of the States like a great dome, binding them in a compact union, and yet, according to the true theory of it, resting upon them so gracefully and so lightly that, as Michael Angelo said of the dome of St. Peter's, it seems to "hang in the air." According to Bancroft, "Without him the Union would never have been formed," and the grand discovery of '89, a machine of self-government, would never have been put in mo-

tion. Nor will I speak of his election to the Presidency, except to say that he did not climb into the presidential chair by crooked ways; nor did he, like a supple serpent, insinuate himself into it from below; but he descended into it from above, like an eagle to his eyrie, as if sent from Heaven in answer to the unanimous prayers of the people. Rather will I describe how gladly and how gracefully he came down from the mount, turning his sword into a ploughshare, and returning to the shade of his old oaks; not blinded by gifts, not retiring on a pension, for Washington had thanks and nought beside, save the "all-cloudless glory to free his country." Such a character is worthy of thoughtful study. No amount of treatment can exhaust its interest.

It is a quality of greatness to grow upon us. This is true in nature, in art, and in history. The Falls of Niagara, the Apollo Belvedere, the Pantheon, Shakespeare, are inexhaustible.

No one ever sounded the deep sea of Shakespeare without finding precious pearls of thought and expression, nor studied any great work of nature or of art without discovering new beauties. As some birds are fabled to hatch their eggs by gazing continuously at them, so, at the continued contemplation of great works and great men, new beauties are ever breaking upon the view, like birds from the shell.

Washington belongs to this category of greatness. He has been elected to it by universal suffrage, *ubique*

et ab omnibus. That all Americans should have given their votes for him is not surprising. When he died, at the call of President Adams, all the people of the United States went into mourning. The voice of lamentation was heard in the land like that in Israel when their great leader and law-giver was gathered to his fathers. From New England to Charleston, halls of legislation, academies of science, churches and theatres, resounded with funeral sermons, orations, dirges and dead marches. Civic, Military, Masonic, and other associations marched in processions, and white-robed vestal virgins chanted elegies and strewed flowers upon memorials draped in mourning. Statues and monuments were decreed, and to the latter, not only the old thirteen States, but the younger sisters who came later into the constellation, brought their blocks of marble or granite to swell their pile, as the twelve tribes of Israel brought each its stone to commemorate the miracle of the passage of the ark over Jordan. This was all natural. These were the voices of children honoring their father. For it has been said with Attic aptness—Providence denied Washington children of his own that he might be the Father of his Country. But the marvel is, that these voices were echoed from over all the oceans. The first voice was that of the First Napoleon, saying in an order to the army, on the 11th of February, 1800, “Washington is no more. This great man fought for liberty. His memory will be forever dear to the friends of

freedom in two worlds. Let all the flags of France be hung in black." Paris met *en masse* (Feb. 20th) in the Temple of Mars. Fontanes, the orator, said: "From every part of America the cry of grief is heard. It belongs to France to echo back the mournful sound." He compared the modesty of Washington to that of Turenne, his valor to that of Condé, and his philosophy to that of Catinat. At Amsterdam, 20th of March, Kinker, the advocate, pronounced the eulogium in the hall *Felix de Meritis*, adorned with a monument surmounted with a bust of Washington crowned with laurel, the Genius of Humanity in tears, and the inscription, "We honor the great man whom humanity deplores."

From the Prime Minister, Count Herzburg, of Berlin, came the tribute, "In disinterested patriotism, in unshaken courage and simplicity of manners, Washington surpasses the most celebrated men in antiquity." Later, Bremen and Brazil, and Switzerland and Turkey, and Japan and China, and Siam, from India beyond the Ganges, have each contributed a memorial stone to the monument. The inscription on the Chinese block is curious and amusing. The substance of it is: "In devising plans Washington was more decided than Ching Shing or Woo Kwang; in winning a country he was braver than Tsau Tsau or Ling Pi. Wielding his four-footed falchion, he extended the frontiers and refused to accept the Royal Dignity. The sentiments of the Three Dynasties

have reappeared in him. Can any man of ancient or modern times fail to pronounce Washington peerless?"

Greece sent a precious gem from that envy and wonder of the world, the Temple of Minerva on the Acropolis, with the inscription: "The land of Solon, Themistocles, and Pericles, the Mother of Ancient Liberty, sends this antique stone, a testimony of honor and admiration, from the Parthenon." And now, the missionaries tell us that the King of Siam has called his son George Washington.

But the wonder grows when we remember that the great men of Great Britain, from whose crown Washington wrested its most precious jewel, should have joined in the chorus of praise. From want of time, I can only cite two of these. Phillips, the Irish orator, said: "Scipio was continent, Cæsar was merciful, Hannibal was patient; but it was reserved for Washington to blend in one glow of associated beauty the pride of every model and the perfection of every master." But the climax was reached by the renowned Lord Brougham, in his opinion that Washington "was the greatest man of this, or of any, age. The veneration in which his name is held, will be a test of the progress the human race has made." It was a fitting consummation of this concord of voices, all concerted in one grand harmony, when lately the President, the Congress, the army and navy of the United States, the Monument Society, the clergy, the Masons, and

thousands of citizens met at the dedication of the Monument to shout grace, grace, unto the capstone with which it had just been crowned. And in the Capitol, the golden-mouthed sage of Massachusetts, and the silver-tongued orator of Virginia, in strains of surpassing eloquence, gave utterance to thoughts and emotions which were beating in the hearts of fifty millions of people. It was the diapase of all the notes of praise which had been rolling all round the world, like the waves of the ocean which beats on every shore and into whose bosom all the rivers of earth pour their streams, perpetually renewing its youth.

Was I not warranted in saying that Washington had been elected by universal suffrage as what the Chinese fondly call their Emperor, "The one man?"

When it was determined to run up the Washington Monument to a height overtopping all other monuments, as Washington surpasses other men, it became necessary to deepen and widen the foundation to enable it to bear the superadded weight. So it seems to me that we must seek a broader and firmer foundation for his colossal character than the shifting sands of earth. After the best study of which I am capable, I am convinced that the bed-rock upon which it rests is Faith. Not faith like that of Timoleon in the fickle Goddess, Fortune, nor like that of Mohammed in a fixed fate, nor like that of Napoleon in his star. Not faith like that of some modern scientists in an unreasoning, unmoral force at the back of, or inhering in,

physical phenomena, and evolving out of them, by mechanical motion and chemical affinities, all moral phenomena—but faith in a personal God who created the heavens and the earth, and who made man after His own image, who upholds all things by the word of His power, watches over them with His parental providence, and blesses them with His super-abounding bounty. But he was not a mere natural religionist, believing that God had only written His name and attributes in an alphabet of stars upon the blue pages of heaven, and in picturesque illustrations upon the green pages of earth, and in mysterious characters upon the table of the human heart. He believed that God no longer dwelt in a light inaccessible which no man can approach unto and survive the vision, but that He had manifested Himself in the person of Jesus Christ, and that, instead of being blinded and blasted by the vision, we can look with delight upon the light of the knowledge of the glory of God in the face of Jesus Christ. In fine, he believed in the Bible and in the Apostles' Creed as the best summary of the faith, and in the Catechism as one of the best expositions of those duties to God and to our neighbor, which he exemplified in his daily life. All which propositions will be proved and illustrated in the progress of this discourse.

It will be interesting to trace Washington's Christian character to its first germination and to observe the influence of its surroundings upon its development. It

is a proved fact of science, and in accord with the experience of practical men, that all living things, whether plants or animals, inherit certain qualities or tendencies which incline them one way or another. Hence, in sowing a garden or field, and in planting an orchard or vineyard, care is taken to have good seed or plants, and in rearing animals regard is had to the stock from which they spring. This is true of the human race as of the lower animals and plants, with this difference—that in man the will becomes an efficient factor in shaping tendencies; hence, in the study of a man it is not impertinent to look at his lineage.

Washington was of the cavalier stock, renowned in English story. But limiting our view to the paternal root of the family in Virginia, we find John Washington a planter, a burgess, and commander of the county of Westmoreland in 1658, and giving his name to the parish in which he lived, the first instance of the appropriation of the name to any place in America.

But, what is more to our purpose, we have a summary of his Christian creed in his own words, viz.: “Being heartily sorry for my past sins, and earnestly desiring forgiveness of the same from Almighty God through the merits of Jesus Christ my Saviour and Redeemer, I trust to have full forgiveness of all my sins and be assuredly saved, and at the general resurrection my soul and body shall rise with joy.”

Lawrence, son of this John and his wife, Anne

Pope, married Mildred, daughter of Augustine Warner, of Gloucester; hence the names Mildred, Augustine, and Warner, so common in the family to this day. Augustine, son of Lawrence Washington and Mildred Warner (born 1694), married (March 6th, 1730) for his second wife, Mary Ball, of Lancaster. Around White Chapel church, in St. Mary's parish, Lancaster, there are many tombstones, most of which are inscribed with the name Ball, and epitaphs attesting, in the words of one of them, that they "died in steadfast faith in Christ, and in the hope of a joyful resurrection." They were the descendants of William Ball, the first of the family in Virginia. One of the family, as early as 1729, petitioned the General Assembly that the county courts should "provide for the instruction of a certain number of young gentlemen, Virginians born, in Divinity." Seven of them were vestrymen of the parish, and it is not unworthy of note that the motto on the "family arms" was *Cælumque tueri*. Such was the maternal stock from which our Washington sprang. In the family Bible (still extant) is the following entry:

"George Washington, son to Augustine and Mary, his wife, was born ye 11th* day of February, 1731-2, about 10 in the morning, and was baptized the 3d of April following, Mr. Beverly Whiting and Capt. Christopher Brooks, Godfathers, and Mrs. Mildred Gregory, Godmother."

It was the good fortune of Washington to have in

* Old reckoning.

his father a man of sense, who took special pains, both by precept and example, to train his son in moral habits and to teach him religious principles. Even if we do not accept literally what have been called (without evidence) the myths of Mason Weems, yet some of them are supported by other testimony, as the diagram on which seed was sown, which, when coming up, spelled in green letters "George Washington," to teach him that Providence, and not chance, ruled in nature.

It was his misfortune to lose his father when the son was but ten years of age; but that Providence which he ever devoutly acknowledged gave him in his elder brother, Lawrence, a wise counsellor. Lawrence inherited Mt. Vernon, which he called after the admiral of that name, with whom he served in the expedition against Carthagen. Lawrence was educated at Oxford, but, having a military turn, he entered the army. George often visited him at Mt. Vernon, and when his health failed accompanied him to the West Indies. Lawrence often rehearsed for George the story of his life in arms, and the latter greedily devoured his discourse. It was thus that his military genius was awakened. He practiced feats of arms with the old soldiers whom Lawrence attracted around him, developing that robust manhood and skill in fence which was an unconscious preparation for the great part he was to play in the dramas of the French War and the American Revolution.

But it was the peculiar felicity of Washington to have a devout Christian mother, the greatest blessing God gives to man. Some one has said that behind every great man is a great woman, his mother. And that sagacious observer, the First Napoleon, said, "the future of a child is the work of his mother." The mother presides, as the Greeks fabled of the Naiads, over the spring of life. She is indeed the spring whence the stream flows, and has the power of giving it a direction which will issue in Paradise or in perdition. On the summits of the Alleghany mountains are springs whose streams, by the intervention of the smallest object, may be made to flow into the Atlantic Ocean or into the Gulf of Mexico. It is a symbol of the springs over which the mother presides.

The mother of Washington was an old-fashioned Virginia matron, with strong common sense, great administrative talent, fearing God and having no other fear, a firm believer in the righteousness of the rod; and yet those qualities were blended with a kindness whose overflow was only restrained by a sense of duty, so that Lawrence Washington, of Choptank, a cousin and schoolmate of George, said that he did not know whether he was more impressed with awe by her dignity or with sensibility to her softer qualities.

It was to this Christian woman, who, by precept and example, commanded her children and her household after her to keep the ways of the Lord, that Divine Providence committed the early training of a

man of whom Gladstone has lately said: "He is the purest figure in history." And she laid the foundations of his character with stones from the brook which "flowed fast by the oracles of God." Wakefield, the family seat, was called after a town and parish in England made famous by Goldsmith's Vicar, and also by a school at which several of the Bollings and Beverleys and other Virginians were educated. Our Virginian Wakefield is between Bridge's and Pope's creeks, which last gave the name to Pope's Creek Church, in which the family worshipped and Washington was baptized. Even the sexton of the church had something to do with his education, he having been the teacher in an old field school in which our hero learned the rudiments of grammar and arithmetic.

One of his schoolmates, Lewis Willis, the son of Mrs. Gregory, Washington's godmother, by her third husband, tells a characteristic story of him. He says that while the other lads were playing bandy or ball George was generally behind the door ciphering. His ciphering-book (so called) is now at Mt. Vernon.

The Bible and the Prayer-book were text-books in those primitive times. I remember in my childhood to have heard a very old gentleman, who was a contemporary of Washington, say that in the last century proficiency in the Bible was a test of scholarship; that a man who had only read half the Bible was only half educated; but that Washington was well edu-

cated, he having read and studied both the Old and the New Testaments.

It was while under the influence of his mother and pastor at Pope's Creek Church, and afterwards at the Washington farm, opposite Fredericksburg, that he formed those habits of daily reading the Bible, of habitual attendance at public worship, of keeping holy the Sabbath day, which characterized his whole life, as is attested by his wife, by Mr. and Miss Custis, inmates of his house, and by his brother officers in the army. It was then, too, that he was indoctrinated in those duties towards his neighbor so clearly set forth in the Catechism—such as honoring his father and mother; obeying the civil authority; bearing no malice in his heart; hurting no one by word or deed; being true and just in all his dealings; keeping his hands from picking and stealing; his tongue from evil speaking, lying and slandering; his body in temperance, soberness, and chastity; not coveting other men's goods; learning and laboring truly to get his own living, and to do his duty in that state of life unto which it should please God to call him.

One of the earliest illustrations we have of the impress made upon his mind by these teachings, is in some rules of conduct drawn up by him, and still extant in his own handwriting. Here are three of them: "When you speak of God or of His attributes, let it be seriously and with reverence." "Labour to keep alive in the heart that spark of celestial fire called

Conscience." "Honour and obey your parents, whatever may be their condition." This last rule was put to a severe test when, with the ship in view and his baggage aboard, he sacrificed, at his mother's command, his passionate wish to enter the navy as a midshipman. This is a signal instance of the consequences which sometimes flow from a single act of obedience. Had he disobeyed his mother and gone to sea, humanly speaking, the course of history might have been reversed, and this colossal America of ours, with her head whitened by the snows of Canada and her feet in the land of flowers, stretching her right hand to the Atlantic and her left hand to the Pacific to welcome to her bountiful bosom the refugees from all climes, might never have been set free.

Among the influences which are powerful factors in the development of minds and morals, are books; and we long to know more of the contents of the family library. Besides the Bible and the Prayer-book, we know that he had, and read with his mother, "Discourses upon the Common Prayer," and Sir Matthew Hale's "Contemplations—Moral and Divine;" the latter of which is still preserved at Mt. Vernon, and bears the marks of diligent reading. "A precious document," says Irving. "Let those who wish to know the moral foundation of his character, consult its pages. Its admirable maxims sank deep into the mind of George, and were exemplified in his conduct through life."

Having imbibed from Hobby, the sexton and head of the "old field" school, the contents of his cranium, and spent some time with his brother at Mt. Vernon, he went back to Wakefield, then owned by his brother Augustine, where he attended a school of a higher grade under Mr. Williams, and in two years perfected himself in the art of surveying.

Returning to Mt. Vernon, he found himself in a social circle of high-bred men and accomplished women. Not far from Mt. Vernon was Gunston, the seat of the Masons, a family which has contributed so many eminent men to the councils of the country, and among them, the great author of the "Bill of Rights." Nearer still was Belvoir, the seat of the Hon. William Fairfax, a soldier and a man of letters, whose daughter was the wife of Lawrence Washington, and whose son G. William had married a daughter of Miles Cary, of Hampton. Here, too, he met Thomas Lord Fairfax, the proprietor of the princely plantation, "The Northern Neck," including all the land between the Rappahannock and Potomac Rivers, from their mouths to their head-springs in the mountains, amounting to five millions of acres. Lord Fairfax was an old soldier, and a scholar who had contributed some papers to the elegant pages of the "Spectator."

By these associations Washington's views were enlarged, and his manners and tastes refined. Lord Fairfax, a man nearly sixty, took a fancy to the youth of 16 years of age, and induced him to accompany

him to his rustic "Greenway Court" in the valley of Virginia. From this centre they explored his vast domain in the wilderness, and Washington, for a doubloon a day became a surveyor of the trackless wilds, recording in his diary his arduous and romantic adventures. At Greenway Court, he tells us, he studied the history of England, and regaled himself with the papers of the Spectator, and in chasing the wild deer to the music of his Lordship's hounds. This was in 1748. In the records of the county of Culpeper may be seen to this day the following entry : July 20th, 1749—George Washington, gentleman, produced a commission from the president of William and Mary College, appointing him surveyor of this county, which was received; and thereupon "took the usual oaths to his majesty's person and government, and took and subscribed the abjuration oath and test, and then took the oath of surveyor, according to law." I have now a plat of land surveyed by him.

In 1751 he accompanied his brother, Lawrence, who was in consumption, to Barbadoes. Here he caught the small-pox, which left its impress upon his face for life. Lawrence returned home and died the 26th day of July, 1752, aged 34. He had been educated in England, and was an elegant and cultured gentleman, adjutant general and member of the House of Burgesses. He was the first advocate of religious liberty in Virginia, saying as early as 1749: "It has

always been, and I hope ever will be, my opinion, that restraints on conscience are cruel in regard to those on whom they are imposed, and injurious to the country imposing them." Although but 20 years old, George was left executor of his brother's will, and after the death of his wife and daughter, inherited his estate, including Mt. Vernon. And now began that active career in the field and in council, which lasted almost to the day of his death. His first commission was an Embassy to the French and Indians in the North West, in which he incurred many perils by land and by water in the wilderness, and from the heathen. At 22 years of age, he was first lieutenant colonel and then commander of the Virginia forces. His friend, William Fairfax, wrote to him, "I will not doubt your having public prayer in camp, especially when the Indians are present." Washington had a sharp correspondence with Gov. Dinwiddie, occasioned by the latter's delay in sending him a chaplain. To Gov. Fauquier, who succeeded Dinwiddie, he repeats his complaint of the latter, saying: "The law provides for a chaplain to our regiment; common decency demands it. I flatter myself you will appoint a sober, serious man for the duty." In the absence of a chaplain he conducted prayers in camp himself, at Fort Necessity, at the Great Meadows, and in the Alleghanies. This is attested by his aid, Col. Temple. When Braddock was killed, Washington read the burial service by the light of a torch, and writing of

the battle to his brother, he said: "By the all-powerful dispensations of Providence, I have been protected beyond all probability or expectation; for I had four bullets through my coat and two horses shot under me, and yet escaped unhurt." In 1758 the reduction of Fort Duquesne terminated the campaign and the military career of Washington, who resigned his commission, and was married at the "White House," 6th January, 1759. He now took his seat in the House of Burgesses. The speaker (Robinson), by order of the house, returned thanks to him for his distinguished military services to the colony. Washington rising to reply, blushed, trembled, and could not utter a word. The speaker relieved his embarrassment by saying pleasantly: "Sit down, Mr. Washington. Your modesty equals your valor, and that surpasses the power of any language I can command." While Washington was in public life it was easy to feel his spiritual pulse; its beatings were indicated in all the public documents he issued. But after his marriage, except when the General Assembly was in session, he was enjoying *otium cum dignitate* at Mt. Vernon, until the independence bell began to ring. This is just the interval during which links are wanting in the chain of evidence. But luckily, I have lately found them in the old vestry book of Truro, which has been lost to public view from time immemorial, and which enables us to supply the missing links. This precious record discloses the fact that, during this interval, he

and George Mason, and the Fairfaxes, Alexander Henderson, and the McCartys, and others, were active official Church workers, busily engaged in building those historic edifices known as Payne's and Pohick churches, in sending their friend and neighbor, Lee Massey, to England for orders, and in buying a glebe, or fitting up a rectory with all comfortable appurtenances for their pastor. It is pleasing to see how punctual he was at the vestry meetings, having been first made a vestryman in October, 1762. In 1763, with George W. Fairfax as his associate, he was church warden. In November, 1764, he was present and participating at meetings held for three days in succession. On February 3d, 1766, he and G. W. Fairfax, Daniel McCarty, and Alexander Henderson were chosen as a building committee. On the 4th of February, 1766, they signed testimonials commending their friend, Lee Massey, to Governor Fauquier for orders, and pledging themselves to wait for him until he returned from England. On the 23d of February, 1767, he took part in deliberations about a glebe. On 22d March he prepared a bond for the glebe land. On 25th July he exhibited an account of sales of the parish tobacco. He was again present on the 20th of September and on the 25th of November. On the 9th of September, 1768, he took part in considering proposals from the undertaker for building a church, and surveyed the parish to fix upon the most eligible site, to settle a difference of opinion in the vestry.

On the 3d of March and 25th of September, 1769, he assisted in making a contract for building Pohick Church, and signed the articles of agreement with Daniel French, the undertaker. In 1771 he was suggesting improvements in the finish of the church. In 1772 George Washington and G. W. Fairfax presented to the parish gold-leaf for gilding the ornaments within the tabernacle frames, the palm branches and drapery in front of the pulpit, and the eggs on the cornice. In November, 1772, the vestry requested Colonel Washington to import cushions for the pulpit and cloth for the desk and communion table of crimson velvet and with gold fringe, and two folio Prayer-books covered with blue Turkey leather, with the name of the parish thereon in gold letters.

But now men began to scent the smoke of battle from afar, and conventions and congresses were the order of the day. In 1774 the House of Burgesses, of which he was a member, appointed a day of fasting and prayer, and we find at that date this entry in his private diary: "Went to church and fasted all day." In September of the same year he was in Philadelphia, a member of the First Congress, and he says in his journal of the first three Sundays that he went three times to Episcopal churches and once to the Presbyterian, Quaker, and Roman Catholic churches, that being the first opportunity he had of observing some of these modes of worship. On taking command of the army in 1775 he issued an order requiring of "all

officers and soldiers punctual attendance on divine service, to implore the blessing of Heaven on the means used for our safety and defence." In 1776, Congress having set apart a day of humiliation, he commanded a strict obedience to the order of Congress that "by unfeigned and pure observance of their religious duties they might incline the Lord and giver of victory to prosper our arms." He sternly forbade, on pain of the lash, gambling, drunkenness, and profane swearing—"wicked practices," he said, "hitherto but little known in the American army"—and he adds: "We can have but little hope of the blessing of God if we insult Him by our blasphemies, vices so low and without temptation that every man of sense and character detests them."

He describes the bloodless evacuation of Boston and the surrender of Burgoyne as signal strokes of "that divine providence which has manifestly appeared in our behalf during our whole struggle." In 1778, after the battle of Monmouth, he tells his mother "all would have been lost but for that bountiful providence which has never failed us in the hour of distress." To General Nelson he says: "The hand of Providence has been so conspicuous that he must be worse than an infidel that lacks faith, and more than wicked that has not gratitude enough to acknowledge his obligations."

In 1781 he wrote to General Armstrong: "The many remarkable interpositions of the divine govern-

ment in our deepest distress and darkness have been too luminous to suffer me to doubt the issue of the present contest.”

When peace was proclaimed in April, 1783, he issued an order from Newburgh commanding the chaplains with the army “to render thanks to God for His overruling the wrath of man to His own glory and causing the rage of war to cease.” He calls it a “morning star heralding in a brighter day than has hitherto illumined this Western hemisphere.” “Thrice happy are they who have done the meanest office in creating this stupendous fabric of freedom and empire, and establishing an asylum for the poor and oppressed of all nations and religions.” On June 18th he issued a letter to the Governors of the States, which concludes with the “earnest prayer that God may have you and the States over which you preside in His holy protection; that He would incline the citizens to obedience to government, to entertain a brotherly love for one another, for their fellow-citizens of the United States in general, and particularly for those who have served in the field; that He would be pleased to dispose them to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper which were the characteristics of the Divine Author of our blessed religion, without an humble imitation of whose example in these things we can never hope to be a happy nation.”

In his Farewell Address to the army, November 2d,

1783, he gives them his benediction and invokes for them "Heaven's choicest favours both here and hereafter." In resigning his military commission to Congress, he says: "In this last act of my official life I consider it my indispensable duty to commend the interests of our dear country to the protection of Almighty God and those who have the superintendence of them to His holy keeping."

In his Farewell Address to the people of the United States, which the British historian Alison pronounced "unequaled by any composition of uninspired wisdom," he said words which have been quoted all around the globe: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who shall labor to subvert these great pillars of human happiness—these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish^o them. A volume would not trace all their connections with private and public felicity. Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of a peculiar structure, reason and experience both forbid

us to expect that national morality can prevail in exclusion of religious principle.”

In a letter to Mr. Smith, of Connecticut, who had applauded his services, he replied: “To the Great Ruler of Events, and not to any services of mine, I ascribe the termination of our contest for liberty. I never considered the fortunate issue of any measure adopted by me in the progress of the Revolution in any other light than as the ordering of Divine Providence.”

To these might be added many like confessions of faith from his private letters and from nearly every public document issued by him from the beginning to the close of his career, as soldier and statesman; there is nothing like it in the history of Christendom.

Now let us look for a moment at the impressions made by his daily life on those who were nearest to him, in his home, in his parish, in the field, and in the councils of the country. I hold in my hand a catalogue of nearly two hundred funeral sermons and orations, etc., delivered on the occasion of his death. Many of them I have read, and from them a volume of testimonials could be collected illustrating his Christian creed and character. A few citations from this cloud of witnesses must suffice.

General Harry Lee said: “First in war, first in peace, first in the hearts of his countrymen—sincere, humane, pious. The finger of an overruling Providence, pointing at Washington as the man designed

by Heaven to lead us in war and in peace, was not mistaken. He laid the foundations of our policy in the unerring principles of morality based on religion."

Major Jackson, his aid, speaks of the radiance of religion shining in his character and of his being beloved by the ministers of religion. The Honorable Mr. Sewall, of New Hampshire, said: "To crown all his virtues, he had the deepest sense of religion. He was a constant attendant on public worship and a communicant at the Lord's table. I shall never forget the impression made by seeing this leader of our hosts bending in this house of prayer in humble adoration of the God of Armies and the author of our salvation." The Rev. Mr. Kirkland, of Boston, said: "He was known to be habitually devout." His pastor, Rev. Lee Massey, trusted and beloved by George Mason and George Washington, testifies: "He was the most punctual attendant at church I have ever known. No company ever prevented his coming, and his behaviour was so reverential as to greatly aid me in my labors." Bishop Meade, who was intimate at Mt. Vernon and with Mr. Massey's family, says they affirmed that "Washington was a communicant." We have seen that he chose a pew next to the communion table; and Miss Custis, a member of the family, attests that "her grandmother, Mrs. Washington, told her often that General Washington always communed with her before the Revolution." G. W. P. Custis, Washington's ward and a member of the family, says,

in his printed reminiscences: "Washington was a strict and decorous observer of the Sabbath. He always attended divine service in the morning, and read a sermon or some portion of the Bible to Mrs. Washington in the afternoon. On Sunday," Mr. Custis says, "there were no visitors to the President's house except relations, and Mr. Speaker Trumbull* in the evening; so that if the bell rang the porter knew it to be the 'Speaker's bell,' as it was called." To this statement of Mr. Custis, his editor, Lossing, thoroughly versed in the family history, appends this note: "Washington was a member in full communion with the Protestant Episcopal Church." The doubt which has been expressed by some persons on this point has arisen, I think, from the conceded fact that he did not always commune, as attested by Bishop White, while Congress sat in Philadelphia, and by Miss Custis as to Alexandria, after services ceased at Pohick Church. In explanation of this fact I would suggest that it was the custom of the Colonial Church only to administer the communion at Christmas, Easter, and Whitsuntide, and the people fell into the habit of limiting their communion to these occasions. The canons of the English Church only required the communion to be administered three times a year. This is made probable by the express declaration of General Porterfield to General Samuel Lewis, both of whom were known by many persons now living to

* Mr. Trumbull was a devout Christian.

have been men of spotless truth: "General Washington was a pious man, a member of the Episcopal Church. I saw him myself on his knees receive the Lord's Supper at Philadelphia." Porterfield, being brigade inspector, often waited on Washington in the army, and going once without warning to Washington's headquarters, he says: "I found him on his knees at his morning devotions." He added: "I was often in Washington's company under very exciting circumstances and never heard him swear or profane the name of God in any way."

And now as to his habits in New York. Major Popham, a Revolutionary officer much with Washington, and whose high character is attested by Bishop Meade and Dr. Berrien, of Trinity Church, New York, in a letter to Mrs. John A. Washington, of Mt. Vernon, affirms that he attended the same church with Washington during his Presidency. "I sat in Judge Morris' pew, and I am as confident as a memory now laboring under the pressure of 87 years will serve, that the President often communed, and I had the privilege of kneeling with him. My elder daughter distinctly remembers hearing her grandmamma, Mrs. Morris, mention the fact with pleasure."

Dr. Berrien says Major Popham was erect and but little broken in his age, and his mind and memory unimpaired.

Dr. Chapman deposes that a lady whose word could not be questioned, assured him that soon after the

close of the Revolution she saw him partake of the symbols of the body and blood of Christ, in Trinity Church, New York.

He is known, as a general rule, to have spent an hour every morning and evening in reading the Bible and in private meditation and prayer. His prayers, often audible, were overheard by members of the family, and his aids, Col. Temple, and Gen. Knox, and Gen. Porterfield, and his nephew and private secretary, Robert Lewis, attest his habits in this particular—unquestionable evidence of the firmness of his faith and the reality of his communion with God.

Of those who have most thoroughly studied Washington's history, having access to the family papers and leaving no source of intelligence unexplored, are Bancroft, Sparks, Irving, Lossing, Marshall, Bishop Meade, Dr. McGuire, and Winthrop; and we will let them sum up the conclusions they have reached.

Bancroft says: "Washington was from his heart truly and deeply religious. His convictions became more intense from the influence of the great events of his life upon his character. We know from himself that he could not but feel that he had been sustained by the all-powerful Guide and Dispenser of human things. He was a member of the Protestant Episcopal Church, and belonged decidedly to the party of moderation."

Sparks says: "He was Christian in faith and practice, and he was habitually devout. He was chari-

table and humane; liberal to the poor, kind to those in distress. His reverence for religion was seen in his example, in his public communications, and in his private writings."

Chief Justice Marshall, his fellow-soldier and his biographer, says: "He was a sincere believer in the Christian faith, and a truly devout man."

Lossing says: "He was a member in full communion of the Protestant Episcopal Church, and a vestryman of Truro and Fairfax Parishes."

Irving says: "Washington attended church every Sunday, when the weather and roads permitted. His demeanor was reverential and devout. He and his wife were both communicants."

And R. C. Winthrop, who was orator at the laying of the corner-stone of the Monument, and also at its dedication, says: "True to his friends, true to his country, and to himself; fearing God, believing in Christ, no stranger to private devotion, or to the holiest offices of the Church to which he belonged; but ever gratefully acknowledging a divine aid and direction in everything he attempted, and in everything he accomplished. What epithet, what attribute, could be added to that consummate character to commend it as an example above all other characters in human history?"

Lavater, who had made a profound study of physiognomy, says: "A man's looks, words and actions are the alphabet which spells character." We have heard

Washington's words, and seen his actions by the light of history. His person was as majestic as his character. He was six feet two inches high in his prime, and strength and grace were blended in his figure. Stuart, who painted his portrait so often, says there were features in his face totally different from any he had ever seen. Hiram Powers, the American sculptor, told me in his studio in Florence that he had compared the head of Washington with all the antique busts in the galleries, and it surpassed them all. Moustier, the French minister, describing him at his inauguration, said: "Nature, which had given him the talent to govern, distinguished him from all other men by his appearance. He had the look and the figure of a hero." The wife of Mr. Adams, speaking of him as he appeared to a woman's eye on the same occasion, said: "He looks a temple made by hands divine."

Washington was a Mason, and if we apply to his character in a moral sense, the rules applied by that order to his monument, we shall find it square, level and plumb. Its distinguishing features were a sense of duty and self-control. His passions were by nature strong, and yet, in general, he had complete mastery of them. He ruled his own spirit as men harness electricity and steam, and make them do their work. He struck the golden mean between extremes. He was a Virginian, but not a sectionalist. He was an American, and yet, like Socrates, a citizen of the

world. He was an Episcopalian, and yet, to use his own words, he always "strove to prove a faithful and impartial patron of *genuine vital* religion" wherever found; and he so demeaned himself that all Christians honored and revered him. The Presbyterians, Lutherans, Episcopalians, and Methodists sent him addresses of confidence and admiration, and the Baptist University at Providence, Rhode Island, conferred upon him the degree of Doctor of Laws. Bishops Coke and Asbury (Methodist) visited him at Mt. Vernon, 1785, and Dr. Coke records in his diary: "He is a plain country gentleman, polite and easy of access, and a friend of mankind. I was loath to leave him, for I greatly love and esteem him, and if there was no pride in it I would say, we are surely kindred spirits, formed in the same mould." Socially he was intimate with P. E. Bishop White, and the R. C. Bishop Carroll, and his pastors, Drs. Griffith and Massey, and the Rev. Bryan Fairfax. He seems to have lived in a serene atmosphere above the clouds of sectarian jealousy, sectional hate, and national pride, which so obscure our vision, and hide from us the boundless landscape of truth.

In considering Christian character it is not fair to make the prevailing type of religion in one generation a Procrustean bed, to which men of past generations must be fitted, before they are recognized as Christians. Time and place weigh heavily upon all men. To be born in a particular degree of latitude is to be

an American or a Chinaman. To be born in a particular epoch is to have the dominant opinions and manners of that epoch. If Washington had been born in Paris, or Napoleon in America, the outcome of each might have been very different from their history as it is written. So the type of religion varies with time and place. Between St. Augustine at one end of the scale and John Bunyan at the other, there are many degrees, and all within the limits of saving faith. The inward spiritual grace was the same, but the outward expression of it in the life varied with time and circumstance. In Washington's mature life the favorite divines were Barrow, Secker, Sherlock, Tillotson, and Blair. These authors had place in the libraries of clergymen of the latter part of the last century. These authors made the fruits of Christianity more prominent than its root, and yet the root of the matter was in them all.

Here again, I think, our Hero struck the golden mean. For in commending to his countrymen morality he warned them against the error of supposing that morality could live long unless it was rooted in religious principle. He was not a metaphysician, but a man of action all his life. So he added to his faith virtue, knowledge, temperance, godliness, brotherly kindness, charity. His first wish, he said, "is to see the whole world at peace, and its inhabitants one band of brothers, striving who should contribute most to the happiness of mankind."

When commanding a company at Alexandria in his youth, a warm contest took place for the Assembly between a Mr. Ellzey and G. W. Fairfax. Washington, the friend of Fairfax, said something offensive to Mr. Payne, an ancestor of our African Bishop. Payne resented it by knocking Capt. Washington down with his cane. The latter, next morning, sent a letter to Payne, which, instead of being a challenge, as was anticipated, was a magnanimous acknowledgment that he was in the wrong, and they were ever after fast friends. Later in life he forbade La Fayette's challenging a British officer to fight a duel, and by pleasant raillery laughed him out of the notion.

During the Revolution, he directed one of his agents (Peake) to keep one corn-house for the use of the poor, and instructed his steward (Lund Washington) never to allow the poor to go from his house hungry, and directed him to spend \$250 of his money *per annum* in charity. He gave the use of several farms to the homeless; established a charity school at Alexandria; gave \$10,000 to what is now Washington and Lee University; educated young men at college; made provisions for orphans, and for aged and infirm servants.

Let no one suppose that I am trying to paint a perfect portrait. *Humanum est errare.* The sun has its spots. And those whose taste leads them to look at these through magnifying glasses, must allow us the liberty of rather rejoicing in the light and warmth

and bliss in which he bathes all nature. There is but one spotless page in history; it is that which records the life and death of the spotless Lamb of God.

Neither let it be suspected that we deem the authority of Washington needed to buttress Christianity. As well might it be said that the satellites which the sun attracts around him, and which reflect his light, uphold that great luminary. The sun is self-poised, and shines by his own light, and so does Christianity. They both uphold their satellites instead of being supported by them. If Washington, and Henry, and Marshall, and Mason, and the Lees and Randolphs, and George Nicholas and Archy Cary, and Pendleton and Nelson, and Page and other stars in the Colonial Church constellation, bring the laurels they reaped in the fields of their fame and lay them as humble offerings upon the altar of Christ, we gratefully accept the offerings, but give the glory where it is due.

I sometimes think that the "myriad-minded" Shakespeare was not only a seer of the present, but a fore-seer of the future; that his imagination bodied forth the forms of things unknown, which Time in its revolving turns to shapes, and gives a local habitation and a name. Thus when he enunciates the "king-becoming graces,"

Justice, Verity, Temperance, Stability,
Purity, Perseverance, Mercy, Humility,
Devotion, Patience, Courage, Fortitude,

it seems to me like a presentiment and a prophecy of

our "king of men" by universal suffrage. For to possess these qualities is to be a king, whether called so or not; and if Washington had sat for the portrait, it could not have been more true to the life.

Mont Blanc, the highest peak in the Alps, has been called the Monarch of Mountains, "crowned long ago with a diadem of snow." It seems to me to be a fitting symbol of the man, who, by common consent, has been crowned "king of men." What could be purer than a crown of driven snow, "fanned and bolted o'er and o'er," by all the winds of heaven? Under the microscope, each particle of snow is a six-rayed star, and when the sunlight falls from heaven upon them, each star shines, and all of them together glow with a radiance which surpasses infinitely the lustre of all the jewels which glitter on all the crowned heads on earth. No one who has ever seen the sun rise or set on the Alps, will ever forget the beauty and the glory of that splendid transfiguration. Thus are the character and career of Washington "diademed with rays divine."

And so I conclude with Tennyson's imitation of the motto on the crest of the Washingtons—*Virtus sola nobilitas*.

Howe'er it be, it seems to me,
'Tis only noble to be good;
Kind hearts are more than coronets,
And simple faith, than Norman blood.

NOTES AND ILLUSTRATIONS.

In the treatment of this subject I have tried to be fair, and not dogmatic, especially on contested points; I have preferred to rely upon the authority of names that have more weight than mine; I have omitted many traditions, even those which are believed by many, to prove Washington's communion at Morristown, and upon several other occasions during the Revolution. While I regard it as proved that he was a communicant before and during the Revolution, I attach due weight to the negative testimony of White and Abercrombie as to his habit in Philadelphia while President, and to that of Miss Custis as to his custom in Alexandria after services closed at Pohick. As to his practice in New York, the testimony of Major Popham and Dr. Chapman cannot be lightly passed over.

As to the traditions of his habit of swearing when excited, I have sought diligently for any positive proof of it. As to the occasion of St. Clair's defeat, Lear, who had no sympathy with Washington's religious creed, only says he exclaimed twice "Good God!" As to the occasion of Lee's retreat, I am authorized by Bancroft, the historian, to say that the question has been thoroughly sifted, and no ground for the tradition is left. But even if such allegations under such circumstances were proved, they would not disprove his general Christian character, as witness the case of St. Peter, who denied with an oath that he knew his Saviour, and after the storm of temptation had passed, "went out and wept bitterly."

Those who would know more of the "Maternal Ancestry of Washington," are referred to the interesting monograph under this title, entered in the office of the Librarian of Congress (1885) by N. R. Ball, Esq.

An extract from a letter of Washington's uncle to his mother, reinforcing her opposition to her son's going to sea.

Joseph Ball, an uncle of Washington, was a lawyer in London. On the 19th of May, 1747, he wrote to his sister a letter, of which the following is an extract :

“ I understand that you have been advised and are thinking of sending your son George to sea. . . . As to any considerable preferment in the Navy it is not to be expected, as there are so many gaping for it here, who have interest, and he has none. . . . A planter who has three or four hundred acres of land and three or four slaves, if he be industrious, may live more comfortably, and leave his family in better bread. . . . He must not be too hasty to be rich, but go on gently and with patience. This method, without aiming at being a fine gentleman before his time, will carry a man more comfortably and surely through the world, unless it be a great chance indeed.

“ I pray God keep you and yours.

“ Your loving brother,

“ JOSEPH BALL.

“ Stratford-by-Bow; nigh London.”

Eight years after the date of the foregoing, the same Joseph Ball wrote the following letter to his nephew :

STRATFORD, *Sept.* 5th, 1755.

GOOD COUSIN:

It is a sensible pleasure to me to hear that you have behaved yourself with such a martial spirit in all your engagements with the French nigh Ohio. Go on as you have begun, and God prosper you. We have heard of General Braddock's defeat; everybody blames his rash conduct; everyone commends the courage of the Virginians and Carolina men, which is very agreeable to me. I desire you, as you may have opportunity, to give me a short account of how you proceed. I am your

mother's brother. I hope you will not deny my request. I heartily wish you good success, and am—

Your loving uncle,

JOSEPH BALL.

To Major GEORGE WASHINGTON,

At the Falls of the Rappahannock or elsewhere in Virginia.

POHICK CHURCH.

TRURO PARISH, FAIRFAX COUNTY, VIRGINIA.

Pohick, a brick church on the creek, after which it was named, succeeded the old church of wood which was on the opposite side of the creek. All the details of choosing the site, of the contract for building it, the materials of which it was made, its furniture, the sale of the pews, the names of the purchasers, etc., are given in full in the Vestry Book, so long lost, and which I have been so fortunate as to find. I have written the history of the Parish upon the basis of this authentic document, which will be published if the demand should warrant the expense.

The Vestry who chose the site of the present Pohick Church, and who signed the contract with Daniel French for building it, were—

DANIEL McCARTY (Ch. Warden).

GEORGE MASON.

EDWARD PAYNE.

JOHN POSEY.

GEORGE WASHINGTON.

WM. GARDNER.

G. WM. FAIRFAX.

THOMAZIN ELLZEY.

The Building Committee who superintended it, were G. W. Fairfax, G. Washington, George Mason, Capt. Daniel McCarty, and Edward Payne.

On 20th Nov., 1772, twelve pews were sold at auction. George Mason bought Nos. 3 and 4, next to the south wall, for £14 11s. 6d. each. No. 5, on south wall, near front door, to Thos. Withers Coffey, for £14 13s. No. 13, north wall, Martin Cock-

burn, £15 10s. No. 14, north wall, next above rector's pew, Daniel McCarty, £15 10s. No. 21, centre pew on south aisle, next to communion table, G. W. Fairfax, £16. Nos. 22 and 23, centre pews, south aisle, Alexander Henderson, £13 10s. each. No. 28, centre pew on north aisle, next to the communion table, George Washington, £16. No. 29, Lund Washington, afterwards bought from him by George Washington, £13 10s. No. 31, Harrison Manley, £15. No. 15, north wall, next above pulpit, was vested in the Rector of the Parish and his successors forever. The two corner pews between two west doors, being where the font ought to be, were ordered to be taken down. It was agreed to pay Wm. Capon £6 for making a stone font, according to 150th plate in Langley's Designs. On inquiring for that font, we learned that there was a stone vessel in the vicinity supposed to be it, and now used for watering horses. It is a coarse structure. I bought it from its owner, and it will be preserved in the church as a relic of the olden times.

Jared Sparks in "Writings of Washington," Vol. XII., page 404, says:

I shall here insert a letter written to me by a lady who lived twenty years ago in Washington's family and who was his adopted daughter and the grand-daughter of Mrs. Washington. The writer of this latter married Lawrence Lewis, the nephew of Washington. It is dated Woodlawn, Feb. 26th, 1833. It is too long for reproduction in these notes. I give some extracts from it, viz.: "My mother resided two years at Mt. Vernon after her marriage. I have heard her say that General Washington always received the Sacrament with my grandmother before the Revolution. When my aunt, Miss Custis, died suddenly at Mt. Vernon, he, Washington, before they could realize the event, knelt by her and prayed most fervently for her recovery, and of this I was assured by Judge Washington's mother and other witnesses. She testifies to his extraordinary punctuality in attending Church and his reverent behaviour there, to his

habit of spending some hours alone every morning and evening, and to his not receiving visitors on Sundays. She would have deemed it heresy to doubt his Christianity and his life and writings proved it. My grandmother never doubted it. She resigned him into the arms of his Saviour with the assured hope of his eternal felicity."

Mr. Sparks relates a conversation he had at Fredericksburg in 1827, with Robert Lewis, nephew and private secretary of Washington, who had every opportunity of observing his habits. Mr. Lewis said he had witnessed his private devotions both morning and evening in his library—that he had seen him kneeling with the Bible open before him, and he believed this to be his daily practice. Once more, Mr. Sparks believed without any doubt in the fact of Washington's communion with the Presbyterians while the army was encamped at Morristown, New Jersey, and he says an incident related in Dr. Hosack's "Life of De Witt Clinton," establishes the fact. The gist of the narrative is that Washington called upon the Rev. Dr. Jones saying that he had heard that the communion was to be administered by him on Sunday and asked if there was any canon of the Presbyterian Church prohibiting the communion to other Churches. To which Dr. Jones replied, "Certainly not. It was the Lord's table and all His children were welcome." Accordingly he communed with them. Independently of the other proofs this narrative bears internal marks of its truth in the terms used.

Washington is represented as saying Sunday when Presbyterians call it Sabbath; Washington says canons, a word not applied by Presbyterians to their rules. These words would not be used by a Presbyterian stating the substance of the interview. The narrative professes to give the very words of the interview and it was communicated to Mr. Sparks by the Rev. Dr. Samuel Cox, who derived it through a mutual friend from Dr. Jones himself. Sparks after these and other facts, sums up

the whole case, thus: "I must end as I begun, that I conceive every attempt at argument in so plain a case would be misapplied. If a man who spoke and wrote and acted as a Christian through so long a life, who gave so many proofs of believing himself such, and said and wrote and did nothing to the contrary is not to be ranked as a believer in Christianity it would be impossible to establish the point by any train of reasoning."

PROFANE SWEARING.

If the evidence already adduced does not convince anyone of the falsehood of this charge, the testimony of his nephews, Lawrence and Robert Lewis should be conclusive. Both of them were his intimate associates and both concurred in affirming to Bishop Meade that they never heard him swear in their lives.

LOTTERIES.

It has been urged against Washington's Christian character that he had something to do with lotteries. This allegation has been made in the face of the fact that from the first parliamentary lottery in England, 1586, to the first quarter of the present century, many of the best men in the Church in England and America had something to do with lotteries. Congress instituted a national lottery in 1776, and many of the States followed the example. Nothing was more common than lotteries in aid of public works, charities and churches. In Virginia lotteries were authorized in aid of the Episcopal churches in Norfolk, Petersburg and elsewhere; of Presbyterian churches in Shepherdstown and Alexandria; of the Lutheran church at Winchester. These are a few of many instances. The truth is there has been a perfect revolution of public opinion on the subject, under the influence of a progressive Christian consciousness.

This extract from the *Family Bible* of Col. Fielding Lewis, who married, 1st, Catharine, and 2nd, Bettie Washington, shows divers historic persons acting as Sponsors in Baptism, and

among them George Washington and his mother and his wife and brothers, etc.

Fielding Lewis *m* 1746, Catharine Washington (cousin of Gen. Washington). Issue:

I.—John, *b* June 22, 1747, his uncle, John Lewis and Charles Dick, Godfathers; Mrs. Mary Washington and Mrs. Lee, Godmothers.

II.—Frances, *b* November 25, 1748, Fielding Lewis and George Washington, Godfathers; Miss Hannah Washington and Mrs. Jackson, Godmothers.

III.—Warner, *b* November 29, 1749, his uncle, Mr. Lewis and Capt. B. Seaton, Godfathers; Mrs. Mildred Seaton, Godmother. He *d* infant.

Mrs. Catharine Lewis *d* February, 1749–50, and Fielding Lewis *m* 2d, Betty, only sister of George Washington. Issue:

I.—Fielding, *b* February 14, 1751, his Uncle, Geo. Washington and Robt. Jackson, Godfathers; and Mrs. Mary Washington and Mrs. Frances Thornton, Godmothers.

II.—Augustin, *b* Jan. 22, 1752, his uncle, Chas. Lewis and Chas. Washington, Godfathers; his aunt, Lucy Lewis and Mrs. Mary Taliaferro, Godmothers.

III.—Warner, *b* June 24, 1755, his uncle, Chas. Washington and Col. John Thornton, Godfathers; Mrs. Mildred Thornton and Mrs. Mary Willis, Godmothers.

IV.—George, *b* March 14, 1757, Charles Yates and Lewis Willis, Godfathers; Mrs. Mary Dick and his mother, Godmothers.

V.—Mary, *b* April 22, 1759, Samuel and Lewis Washington, Godfathers; Mrs. Washington and Miss Mary Thornton, Godmothers.

VI.—Charles, *b* October 3, 1760, Col. George Washington and Roger Dixon, Godfathers; Mrs. Martha Washington and Mrs. Lucy Dixon, Godmothers.

- VII.—Samuel, *b* May 14, 1763, Rev. Musgrave Dawson and Joseph Jones, Godfathers; Mrs. Dawson and Mrs. Jones, Godmothers.
- VIII.—Bettie, *b* February 23, 1765, Rev. Mr. Kice and Warner Washington, Godfathers; Mrs. Harriet Washington and Miss Frances Lewis, Godmothers.
- IX.—Lawrence, *b* April 4, 1767, Chas. Washington and Francis Thornton, Godfathers; Mrs. Mary Dick, Godmother.
- X.—Robert, *b* June 25, 1769, George Thornton and Peter Marye, Godfathers; Miss Mildred Willis and Mrs. Ann Lewis, Godmothers.
- XI.—Howell, *b* December 12, 1771, Joseph Jones and James Mercer, Godfathers; Miss Mary and Miss Milly Dick, Godmothers.





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